THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"This is my commandment, That ye love one another, as I have loved you. . . . Ye are my friends, if ye do whatsoever I command you."—JOHN 15: 12-14.

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THE RIGHT OF SUCCESSION.

A BRIEF STATEMENT REGARDING THE ORDER OF PRESIDENCY IN THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

WE publish to-day in another part of this paper [The *Deseret News* of July 29, 1905] a statement made under oath by John W. Rigdon, the Son of Sidney Rigdon, who was at one time a counselor to the Prophet Joseph Smith, and was held in high esteem as a theological speaker and writer of great ability. He was falsely charged with being a party to the manipulation of "The Manuscript Found," by Solomon Spaulding, and its fabrication into the Book of Mormon. The stupid story found its way into numerous anti-"Mormon" publications, and notwithstanding its complete refutation, leaving not a shadow of doubt as to its falsehood, it is still proclaimed from numerous sectarian pulpits, and repeated in newspaper articles and religious pamphlets.

The affidavit which we publish to-day bears directly on this matter, and also on a story which has about as much foundation as the Spaulding romance, to the effect that Joseph Smith the Prophet ordained and appointed his son Joseph to succeed him as President and Prophet of the Church of Jesus Christ of Latter-day Saints. When the promulgators of this idle tale are pressed for proofs, and also for a statement of the time and place when the alleged incident occurred, the answer is that it was at the time when the Prophet Joseph was incarcerated in Liberty Jail, Missouri. There were other "Mormon" prisoners with him, and none of them has ever confirmed the story, but all have denied it so far as their knowledge extended. Now comes

John W. Rigdon and gives most positive evidence explosive of the tale that has been told, and clears away the smoke and fog of the falsehood that surrounded it on its inception. Read Mr. Rigdon's statement. It will be found thorough, direct and satisfactory. This gives occasion for some remarks on the principle involved in the succession to the Presidency of the Church, as revealed through the Prophet Joseph and established in the Church of Jesus Christ of Latter-day Saints.

When the Church was in its incipient state—for it was a growth and not an instantaneous production in its fulness—revelations were given from time to time for the government of its members and officers, as occasion and circumstances required. On the day of its organization under the laws of the State of New York, April 6, 1830, a revelation was given that a record should be kept in which Joseph Smith was to be called "a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the Church." And the Church was admonished "to give heed unto all his words and commandments which he shall give unto them," and was told, "for his words ye shall receive as if from mine own mouth, with all patience and faith." (Doc. and Cov., Sec. 21).

In September, 1830, it was revealed that "no one shall be appointed to receive commandments and revelations in this Church, excepting my servant Joseph Smith, Jun." This was to establish order in the Church and to prevent confusion, and the Lord said, further, that no one in the Church should command him who is at the head, for, said the Lord, "I have given him the keys of the mysteries and the revelations which are sealed, until I shall appoint unto them another in his stead," and further, He said, "neither shall anything be appointed unto any of this Church contrary to the Church covenants." (Sec. 28). In February, 1831, a further revelation on this subject was given, in which the Lord said concerning the one man appointed to receive commandments and revelations for the Church:

"And this ye shall know assuredly that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

"But verily, verily, I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him, he shall not have power except to appoint another in his stead." (Sec. 43).

These conditional promises were made, as their dates show, at the time when Joseph was being tested by the Lord, and when the powers vested in him were to be perpetuated if he proved faithful and true to the covenants he had made. But on March 8, 1833, a revelation was given to him containing these words:

"Verily I say unto you, the keys of this kingdom shall never be taken from you while thou art in the world, neither in the world to come;

"Nevertheless, through you shall the oracles be given to another; yea, even unto the Church.

"And all they who receive the oracles of God, let them beware how they hold them, lest they are accounted as a light thing, and are brought under condemnation thereby." (Sec. 90).

All this was given before the Church was completely organized with its different quorums and authorities, according to the perfect pattern, which

will be found in Section 107. Therein is defined the power and authority of the Melchisedek and Aaronic Priesthoods, with their several officers and quorums. The Presidency of the Church is declared to consist of "three presiding High Priests, chosen by the body, appointed and ordained to that office and upheld by the confidence, faith and prayer of the Church." Next come the Twelve Apostles, who "form a quorum equal in authority and power to the three Presidents previously mentioned." Then follow the Seventy, "who form a Quorum equal in authority to that of the Twelve." This provides an increasing number of "special witnesses," who may take the place of the Presidency when that quorum becomes disorganized from any cause.

It is further revealed that:

"The Twelve are a traveling presiding High Council, to officiate in the name of the Lord under the direction of the Presidency of the Church, agreeable to the institutions of heaven; to build up the Church, and regulate all the affairs of the same in all nations; first unto the Gentiles, and secondly unto the Jews."

And further:

"It is the duty of the Twelve also, to ordain and set in order all the other officers of the Church agreeable to the revelation which says, etc."

This authority extends to the regulation of all the quorums and authorities when necessary, from the Deacon up to the High Priesthood, including the President thereof (verses 21-26, 33, 58-66).

The evident design in these provisions is to perpetuate in the Church its presiding authority, so that in case of the death, removal, or excommunication of the First Presidency, "chosen by the body," and not by family descent, the Twelve as a council or quorum stands equal in authority with power to regulate all the affairs of the Church and to set in order all the officers of the Church. This is what has been done continuously, and the Church has proceeded without any break or hiatus, and will do so until the consummation of all things. The authority and keys having been sent down out of heaven, as the Lord declared "for the last days and for the last time," unto the Twelve and the First Presidency. (Sec. 112, verse 30).

In the further instructions from on high concerning the power of Presidency over the Church, it is required that not only the President, but his counselors shall receive an anointing and ordination and knowledge concerning "the keys whereby they may ask and receive blessings," which pertain to the Presidency of the whole Church in order to receive the oracles for the Church (see Sec. 124, verses 95-97, 126). In the same section the different presiding officers in the Church are given by name, and Brigham Young is appointed by revelation to be a President over the Twelve Traveling Council, which office he held at the death of President Joseph Smith, whose counselors, Sidney Rigdon and William Law, seceded. The Twelve Apostles, with their president, Brigham Young, succeeded according to the revelations as the presiding quorum in the Church, to regulate all its affairs and to ordain and set in order all the other officers in the Church.

When the First Presidency was reorganized it was effected according to the revelation in Section 107. Three presiding High Priests were chosen by the body. They had been ordained and appointed unto that office in the

Melchisedek Priesthood, and they were upheld by the confidence, faith, and prayers of the Church, and their successors have been similarly chosen and appointed and sustained.

Now, supposing that there is any truth in the claim that Joseph Smith appointed, blessed, or predicted for his son the Presidency of the Church after his decease, would that constitute him its president, under the revelation contained in Section 107 of the Doctrine and Covenants? It certainly would not. There is not a line of revelation to the Church authorizing family succession to Presidency of any council, quorum, or organization within the Church, or at its head. The doctrine is false and in utter discord with the order established by divine revelation. We have shown what that order is. It is consistent and rational, while the idea that a man can preside over the Church of Jesus Christ simply because of alleged heirship is preposterous, and will not bear the light of reason or of revelation. There is not a particle of proof that any such ordination ever took place, and the quotations that are made to bolster up the theory of succession to Presidency by lineage have no bearing whatever on the subject. For instance, reliance is placed by the advocates of that theory upon verse 57 of Section 124, Doctrine and Covenants:

"For this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him."

The idea of quoting that as conferring any right of Presidency either upon the Prophet himself, or any of his posterity is to say the least very peculiar. Let us see what this "blessing" put upon the head of Joseph really was. In order to do this we shall have to quote also the preceding and two following paragraphs, as follows:

"56. And now I say unto you, as pertaining to my boarding house which I have commanded you to build for the boarding of strangers, let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation;

"57. For this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him,

"58. And as I said unto Abraham concerning the kindreds of the earth even so I say unto my servant Joseph, in thee and thy seed shall the kindred of the earth be blessed.

"59. Therefore let my servant Joseph and his seed after him have place in that house, from generation to generation for ever and ever saith the Lord."

It is as clear as day-light that this whole matter referred entirely and solely to the privileges to be enjoyed by Joseph Smith and his posterity after him in the Nauvoo house, which was so named in the revelation and has not the remotest bearing upon the Presidency of the Church, nor even upon the authority and power of the Priesthood.

Another quotation that is made in support of this absurd theory is from the 'Times and Seasons," volume 5, page 395, in which the Prophet Joseph Smith is reported as making these remarks:

"While water runs and grass grows; while virtue is lovely and vice hateful; and while a stone points out a sacred spot where a fragment of American liberty once was; I or my posterity shall plead the cause of injured innocence."

What this prediction has to do with the Presidency of the Church, or with

any power or authority therein it would take a more astute word-twister than a Philadelphia lawyer to point out. The very fact of citing it shows on what a wilted reed these advocates of lineal successorship to Presidency have to depend. As to the word of the Lord concerning the manner in which succession in the Presidency should come, given in the early days of the Church, it was all fulfilled in the revelation given through the Prophet Joseph to the Church as recorded in Section 107. He still holds the keys of this dispensation as its head. They are administered by those who have been regularly appointed and sustained for that purpose.

At his decease the Presidency of the Church devolved upon the quorum that was endowed, then, with equal authority with that of the First Presidency. The Prophet Joseph had previously rolled upon the shoulders of the Twelve this responsibility, and, as testified to by a number of that quorum just previous to his martyrdom, bestowed upon them "every key, power, and principle," which the Lord had sealed upon his head. And he declared that he had had sealed upon his head "every key, every power, every principle of life and salvation that God had ever given to any man that has ever lived upon the face of the earth." He also said he would not live to see the Temple completed, but that the Twelve would, and he concluded his address by saying: "I tell you the burden of this kingdom now rests upon your shoulders; you have got to bear it off in all the world, and if you don't do it, you will be damned."

President Wilford Woodruff placed himself on record as being present and hearing this, and his testimony with that of other members of the quorum cannot be controverted.

It has never been claimed, even by the stoutest advocate of the claims of the son of the Prophet, that he was ever clothed with the authority of the Apostleship, or of the fulness of the High Priesthood, or was shown anything in relation to those keys of power and of authority and blessing and anointing that pertain to the Presidency of the Church, and which the Prophet Joseph was commanded to confer upon his counselors, and were also bestowed upon the Twelve. He knows nothing about them, nor does he understand anything concerning the ordinances for which the Temple was built at Nauvoo, pertaining to the salvation of the living and the redemption of the dead. He may be able to "plead the cause of injured innocence," but if he has ever done so it has not made any mark in the world nor accomplished anything in that direction.

Some of the posterity of the Prophet Joseph in later generations may arise and fulfill their ancestor's prediction, and may attain to eminence in the Church which he established, but up to the present time nothing very remarkable in that or in any other direction, marked out by the martyred seer, has been accomplished by any of his immediate posterity. We have no doubt, that at some time the nations of the earth will be blessed, "through his seed," and the same will occur with the seed of others on whom similar blessings and predictions have been uttered.

When the Father and the Son appeared to the Prophet Joseph Smith they came to open and usher in the last dispensation, and the keys of the Priesthood, which were afterwards bestowed, were declared by the Lord to have

been sent down out of heaven upon the heads of the Presidency and the Twelve "for the last days and the last time." The Church was fully organized that it might continue and "not be left to other people," but to prevail over every power beneath the eternal heavens. It contains the authority and influence and right to correct within itself any wrong that may occur, and to set in order everything that may be irregular. Any organization or institution set up outside of it by any person, faction, or pretended authority, is not of the Church and will run its course and perish.

The Church of Jesus Christ of Latter-day Saints set up by commandment of God on April 6, 1830, has been so far perpetuated, and cannot be affected by the death, or apostacy, or wrongdoing of any individual within the organization, but will continue and abide and prevail, and accomplish that for which its Author designed it, and will not be overcome by the powers of the world or the kingdom of darkness, but will conquer in the strength of Christ, who is at its head. And the folly of those who misrepresent it, and malign the servants of God clothed with His authority, and seek to bring division and strife and trouble to its members, will be fully made manifest, while light and truth will spread abroad and the honor and authority and power of the anointed of the Most High will be thoroughly and eternally vindicated.

JOHN W. RIGDON'S STATEMENT.

State of Utah, County of Salt Lake, ss.

John W. Rigdon, being duly sworn, says: I am the son of Sidney Rigdon, deceased. Was born at Mentor, in the state of Ohio, in the year of 1830, and am now over seventy-five years of age. My father, Sidney Rigdon, joined the Church of Jesus Christ of Latter-day Saints that year, and was in 1833 ordained to be Joseph Smith's first counselor, which position he held up to the time Joseph the Prophet was killed, at Carthage jail, in 1844. That Joseph Smith and Sidney Rigdon moved from Kirtland, with their families, to the state of Missouri, during the winter of 1837, but Rigdon did not reach Far West, in the state of Missouri, until the 1st of April, 1831. That during the troubles in Missouri, in the year 1838, Joseph Smith, Hyrum Smith his brother, Sidney Rigdon, Lyman Wight, and others, whose names I do not now remember, were arrested and imprisoned in Liberty jail, about forty miles from the village of Far West, in Caldwell county, Missouri, where they all remained incarcerated for several months. That while said Joseph Smith, Hyrum Smith, Sidney Rigdon, Lyman Wight and others were prisoners in said Liberty jail, as aforesaid, I, with my mother, wife of Sidney Rigdon, Emma Smith, wife of said Joseph Smith, and Joseph Smith, son of Joseph and Emma Smith, went to see the said prisoners during the latter part of the winter of 1838. We all went together in the same carriage and came home together. We stayed at Liberty jail with the prisoners three days and then left for home. The story that is being told by some of the members of the Reorganized Church at Lamoni, that young Joseph Smith, now president of the said Reorganized church, was ordained by his father, Joseph Smith, to be the leader of the said Church of Jesus Christ of Latter-day Saints after his father's death, is not true, for I know that no such ordination took place while we were at Liberty jail; that if any such ordination had taken place I should

most certainly have known and remembered it, as I was with young Joseph, the Prophet's son, all the time we were there. If Joseph Smith had ordained his son Joseph to be leader of the Church at his death, he would have done so in a manner that there could have been no doubt about it. Both of his counselors were then in prison with him, namely, Sidney Rigdon and Hyrum Smith, and it would have been in order for the Prophet to have called upon them to assist him in such an ordination had it taken place, and a record of the same made in the Church books, so that all members of the Church might have known that such an ordination had taken place. But nothing of the kind appears in the Church books. My father and mother lived a good many years after the incarceration at Liberty jail, and I, who lived near my father, never heard my father or my mother mention that such an ordination ever took place at Liberty jail; and as I know myself that no such ordination took place at Liberty jail, and inasmuch as it is not claimed that an ordination of this character was bestowed at any other place, therefore I deny it as an untruth and a story gotten up by the Reorganized church for effect.

Besides all this, if Joseph Smith, the president of the Reorganized Church, was ordained while at Liberty jail, why did he, fourteen years after his father's death, receive an ordination under the hands of William Marks, William W. Blair, and Zenos H. Curley? Would it not seem that one ordination, and that, too, said to have been by his own father, the President of the Church, should have been sufficient? But, further, William Marks, William W. Blair, and Zenos H. Curley had all been excommuncated from the Church of Jesus Christ of Latter-day Saints before they "ordained" young Joseph Smith to be president of the Reorganized Church, and therefore they did not have the authority to ordain him. The whole story of his being ordained by anyone having authority to do so is too preposterous to be entertained for a single moment, and should be rejected by all who hear such a story mentioned.

JOHN RIGDON.

Sworn to before me this 28th day of July, 1905.

JAMES JACK, Notary Public, Salt Lake County, Utah.—*Deseret News.*

THE PRESENT.

Grim Yesterday! to realms of silence fled,
Why should I cringe as though thou still hadst might?
Thy power is but a jest, thyself a sprite.
Why fear an uncrowned monarch lying dead?
Unborn To-morrow! wherefore should I dread
The advent of a stranger who may be
Not foe, but friend, in whom I yet may see
The harbinger of joy, though sorrow-led.

Within the Urn of Ages, closed and sealed,
For ever rest the ashes of the Past.
Within the shadows, standing unrevealed,
The Unknown Gaoler guards his secrets vast.
What WAS is not; what IS NOT may not be;
I take the cup the Present brings to me.

SELECTED.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 17, 1905

EDITORIAL

THE SPIRITUAL AND THE TEMPORAL.

"Our Church differs from other churches," President Joseph F. Smith recently remarked, "in that it looks after the temporal as well as the spiritual welfare of its people. . . Man was made from the dust of the earth, and into his body God breathed the breath of life, and he became a living soul. He is a compound of earth and heaven. While on the earth, he must get his living from it. . . Look at President Winder here. He is my first counselor and my colleague. He is a farmer, and has been for years, and has raised as much wheat and other articles of farm produce as any man in Utah."

Looked at from the viewpoint of the great majority of Christians of the day, it must appear strange that the man who stands next to the head of a great church organization should be a farmer, who obtains his chief means of livelihood by his labors of tilling the soil. President Winder, we believe, is not a Greek or Hebrew scholar, neither is he a graduate from any school of divinity—institutions established for the preparing of men to become preachers of religion.

The fact that such a man as John R. Winder may become one of the presidency of the Church aptly illustrates one of the principal differences between the Church of Jesus Christ of Latter-day Saints and the religions of the world. No man could ever hope to attain to a bishopric, for instance, in one of the modern sects unless he was a graduate of some school of divinity and could read the Hebrew Scriptures in the original tongues; and yet we learn that Jesus chose His Apostles not from those learned in the law, but from many ranks—even from the humble fishermen of Galilee.

The Latter-day Saints do not despise learning. Their schools are among the best in the world. They believe in acquiring all true knowledge, and all that can be taught in school or university. They believe it is their duty to seek after all good things, to love the good, the true, and the beautiful in every phase of human life; yet they do not say that a knowledge of books is the chief requisite of life. They do not separate the handwork of God into two divisions, calling one spiritual which is to be extolled, and the other earthly which is to be depreciated or despised. As President Smith has said "Man is a compound of earth and heaven." The spiritual part of man, according

to a divine plan, comes to this earth and is clothed upon with a body. That body is built up from the elements of this earth. That body becomes the temple of God, the tabernacle of the spiritual children of the Father, and as such is not to be despised or humiliated. And further, that earthly body will some day be cleansed from all impurity and take upon itself a celestial state.

This earth with its life of mortality is not a stupendous mistake as some suppose. Earth, air, and water, with all their varied forms and variations are not "gross" in the sense of being debased. To call the elements that God has fashioned into beautiful form by any such term is a libel on the Creator and His providence in putting us here to come in contact with and partake of the earthly elements that surround us.

To provide, then, for the sustenance of our mortal bodies is one of our first duties, without which we would fail to fill the measure of our creation. To provide for our bodily needs is a part of the Gospel plan, and comprehended in the religion of Jesus Christ. When the plan of life is surveyed, and the object of our being considered, it will be seen how difficult it is to separate the spiritual from the temporal, and how arbitrary any dividing lines would be which we may endeavor to draw through God's plans and purposes.

To the Latter-day Saints, religion stands for all the essentials of life, whether they are called spiritual or temporal. Every soul-building activity is included in their religion. The spirit and the body make the soul of man. Prayer, praise, and worship are essential to the complete development of the spiritual part, and the body must have food. Both are essential for the perfecting of the soul. A knowledge of Latin is a helpful acquisition, but to know how to provide bread and butter to hungering humanity is of more importance to the race. Sometimes the Latter-day Saints are called "gross materialists" by those who do not understand them, but when it comes to a matter of plain fact, the ultra-refined immaterialist who spurns all earthly things and claims to feed his "higher self" on "things that endure" must in order to prolong his so-called ethereal existence, eat his three meals a day of earthly food.

"All things unto me are spiritual" said the Lord to Joseph Smith. To Him who knows the end from the beginning there is a perfect unity in all things, and the nearer we approach to the viewpoint of the Lord, the clearer we also shall see the truth of that statement.

N. A.

THE Norwich conference address has been changed to 46 Grape Hill, Norwich.

WE have received an interesting picture and account of a brother who is said to be "the oldest Latter-day Saint in England." He is over eighty-five, and was baptized in the year 1840. We should like to know if there are any other Latter-day Saints in Great Britain who are older in the Church than this brother.

"MR. ARMSTRONG, the eminent publisher, is at present on a visit to this country," says the *British Weekly* of August 10th, 1905. "Mr. Armstrong has lately visited Salt Lake City, and has much of interest to say of the

present state of 'Mormonism.' In Mr. Armstrong's opinion, 'Mormonism' is spreading in the United States."

We are glad to hear that "Mormonism" is spreading in the United States. "Mormonism," being simply another name for the restored Gospel of Jesus Christ, will make all who receive it better in every way in this life, and promises them ultimate salvation in the kingdom of God. That is the reason we are pleased.

Notice to Conference Presidents.—Do not book any passengers for the s.s. *Republic*, August 25th, or the s.s. *Arabic*, September 8th. All berths on these boats are taken, and before booking any for the *Republic*, September 22nd, write to this office.

Release.—President Joseph H. Brinton of the Liverpool conference was honorably released August 5th, 1905. He returned home with the company which sailed last Friday.

Appointment.—Elder R. Eugene Allen is appointed to preside over the Liverpool conference.

Departures.—The following missionaries sailed from Liverpool for Boston per s.s. *Arabic*, August 11th, 1905: From Great Britain—Joseph H. Brinton, Thomas J. Brough, John H. Freebairn, Rex P. Winder. From Scandinavia—Ole H. Olsen. Seventeen passengers for Utah went with them. The company was in charge of Elder Brinton.

FROM THE MISSION FIELD.

From the Nottingham Branch.—A successful district meeting was held at Nottingham on Sunday, August 6, 1905. A large number of Saints and investigators were in attendance.

On Monday, August 7, 1905, a bazaar was held by the members of the Nottingham branch in their hall, where they had a very good display of fancy work, which was donated by the sisters and other friends. The affair was a success, socially and financially.

Baptisms at Norwich and Barnsley.—A council meeting of all the Elders of the Norwich conference was held August 8, 1905, at Norwich. A feeling of love and harmony prevailed and accompanied the Elders to their respective fields again. On Sunday, August 6, two more souls joined themselves with the Saints by baptism. Elder Ira J. Boyce officiated.

On Sunday, August 6, 1905, a successful baptismal service was conducted in the Barnsley Corporation Baths, of the Higham branch of the Sheffield conference. Elder D. T. Stuart briefly explained the first principles of the Gospel to the candidates for baptism and the Saints and friends assembled. Elder George J. Haslam then baptized four persons. All present seemed

deeply interested in the ceremony. The prospects are bright at Barnsley, and the Elders feel encouraged in their labors.

Baptisms and District Meeting.—A baptismal service was conducted at the Corporation Baths, Blackburn, Liverpool conference, Sunday, August 6, 1905, at which five persons were baptized, Elder Ernest Wright officiating. About seventy-five Saints and friends were present. A brief explanation of the first principles of the Gospel was also given by Elder Wright.

In the afternoon and evening of the same day a district meeting of the Nelson, Burnley, Rawtenstall, Chorley, and Blackburn branches was held in the Exchange Hall. At the afternoon meeting President Grant was the principal speaker, and preached a powerful sermon on the apostacy and the restoration of the Gospel, and bore a strong testimony to the divinity of the mission of the Prophet Joseph Smith.

At the evening meeting the attendance was about the same as at the afternoon meeting, numbering nearly two hundred, many of whom were strangers. All present seemed to appreciate the good spirit that characterized the meetings and many of the strangers extended to the Elders pressing invitations to call on them at their homes and further explain the teachings of the Latter-day Saints.

President Grant also met most of the Elders in Priesthood meeting, and gave them valuable instructions regarding their labors.

Notes from New Zealand.—On May 1st, a school for the lower grades was opened at Korongata, Hawkes Bay, in the church recently built by the Elders, with Elder Joseph E. Noble, of Lehi, Arizona, as teacher. On the opening day there were eight students enrolled, but by the end of the week the number had increased to twenty.

On May 22nd the Elders finished building a fine house of nine rooms, at Moawhamgo, for Eruiti Arani. The Elders have cause to be proud that they have devoted their efforts in this direction, for the fruits of their labors will stand as a monument to the temporal workers.

Elder Lewis J. Bowen, in company with two native Elders, viz.: Hemare Pere and Hore Marena, attended a Land Council Hui, held at Para Para during the latter part of April and the first part of May. They were present ten days, and though there was a minister of the Church of England present, they attracted the largest crowds to their karakias, the results being that ten were baptized into the fold. Te Whatahoro took an active part in the work, this being his home.

Bishop Lewis G. Hoagland of Salt Lake City arrived in New Zealand June 5th, to take charge of the mission. In company with President Bartlett, he visited a number of conferences. They were everywhere heartily received.

On June 18th, a new branch of the Church was organized among the followers of King Mahuta at Takapu, Waikato. A native Elder was called to preside over the branch which consists of thirty souls, who have all embraced the Gospel since February 1905.

During the months of May and June there were in the mission twenty-eight baptisms and twenty-four children blessed.

THE SCHOOL OF LIFE.

BACCALAUREATE SERMON PREACHED BY BISHOP O. F. WHITNEY BEFORE THE STUDENTS OF THE AGRICULTURAL COLLEGE, LOGAN, UTAH, JUNE 4, 1905.

(*Concluded from page 501.*)

Sectarian tenets, teachings peculiar to any particular church, are rightly barred from our public schools, supported by common taxation, maintained by revenues derived from those holding varied and conflicting religious views; but when all shall see alike and a unity of faith prevail, when that which is perfect is come, and that which is in part has been done away, religion will be, and ought to be, included in the curricula of the schools.

Meanwhile, I blame no church for establishing schools of its own, to inculcate the doctrines deemed by it divine. There is a need of religious teaching in this land. There is less of the Golden Rule—"Do unto others as you would that they should do unto you"—in our practice, than of the so-called Silver Rule—"Do others, or they'll do you." I quarrel with no man on account of his religion, for accepting the creed most satisfying to his soul. I would rather belong to some church than to none at all; I would rather be a pagan worshipper than a pagan scoffer; and I hope I shall never be found ridiculing what others revere. All men have the right to worship God as their consciences dictate, to worship where, how or what they may, and they should be protected in that right, not only from the violence of mobs, but from the ribaldry of a godless press. Why should the common hoodlum, caught pelting a church door with stones, be arrested, fined and imprisoned, and that worst of hoodlums, that most cowardly and contemptible of bullies, "Yellow Journalism," be permitted to caricature and hold up to mockery, to pelt with the vilest verbal and pictorial missiles things inestimably more sacred than houses of worship—the religious convictions of those who rear them? I would not curtail the freedom of the press. Satire and invective have their legitimate uses. But I would impress upon all the fact that this great government, the American republic, was not founded merely for infidels and would-be iconoclasts. Religious people have some rights, which the irreligious should be taught to respect. I am opposed to ribaldry in all its forms, and that is one reason why I favor religious education. Mental, physical, moral and spiritual should be the training that our children receive.

To show the insufficiency of mental training alone, and illustrate the need of further education, I have sometimes used the instance of the gifted poet, Henry Kirke White, who killed himself by intense application to study, neglecting the necessary rest, recreation, and bodily exercise. Byron says of him:

> Unhappy White! while life was in its spring,
> And thy young muse just waved her joyous wing,
> The spoiler swept that soaring lyre away,
> Which else had sounded an immortal lay.
> Oh, what a noble heart was here undone,
> When Science' self destroyed her favorite son!

Yes, she too much indulged thy fond pursuit,
She sowed the seeds, but death has reaped the fruit.
'Twas thine own genius gave the final blow,
And helped to plant the wound that laid thee low.
So the struck eagle, stretched upon the plain,
No more through rolling clouds to soar again,
Viewed his own feather on the fatal dart,
And winged the shaft that quivered in his heart;
Keen were his pangs, but keener far to feel,
He nursed the pinion which impelled the steel;
While the same plumage that had warmed his nest,
Drink the last life-drop of his bleeding breast.

I am very far from wishing to see our schools and colleges the exclusive manufactories and nurseries of baseball clubs, football teams and boating crews. I am more or less in sympathy with the satire of the orator, who exclaimed, "Pull down your colleges; we have oarsmen enough." At the same time I am willing that such things should have their proper play, especially when the haying season is over, and there is no wood to chop. By all means, educate the body as well as the mind, for a strong mind needs a strong body; but avoid excess in this as in all things. Keep the roots and the branches equal.

Field sports alone do not fully represent physical education. Manual training and domestic science are almost as important as "home runs," "right and left tackles," and cracked skulls. How to cook, how to sew, how to plant and reap, how to drive a nail and shove a plane, are ideas that are fast coming to the front in our schools, and it is gratifying to observe the growing popularity of these utilitarian features in the grand and comprehensive scheme of modern education. "We learn by doing," says Hubbard. He thinks the children should study in the open air, among the trees, birds, and flowers—part of the time, at least—and should handle as well as read about the things they are expected to know.

I believe you will agree with me when I say that it is the mission of such institutions as this, to teach the nobility of labor, to dispel that false idea, that pernicious notion—which has almost ruined American society—that one must be a doctor, a lawyer, or a professor of some kind, in order to succeed; that the occupations of the farmer and the artisan are not respectable. Honest toil is always respectable. Work is the true aristocrat. The liberal arts and the fine arts are both of royal blood, and the day of the enthronement of educated labor is at hand.

As to moral education, you will need no argument to convince you of its necessity. The more intelligent the mind, the better it "knows how" to be good or evil; the mightier the body, the more able to execute the purposes of the mind. Like a powerful locomotive, off the track, or in danger of flying from it, is the educated mind and body, without morality as the engineer, to guide, control, restrain, and manipulate its powers. A man or woman, educated, but devoid of moral principle, is just that much nearer a devil, all the more capable of furthering his fell designs. Intelligence is not virtue. Polite manners are not pure morals. Character is above intellect, and true greatness must have goodness for a basis.

What made Washington the greatest of Americans, almost the greatest of men? He was not the mightiest intellect of his time. He could not have written the Declaration of Independence, as did Jefferson; could not have framed the Constitution, as did Hamilton and his confreres. He was not an orator, like Patrick Henry; nor a philosopher, like Benjamin Franklin. He was not even the greatest military genius of that age. But he was the greatest man, because he was the grandest character. He was a moral giant, and with him at the helm of affairs, the American people felt that all was safe. When he died, even the flag of England, his erstwhile haughty foe, was lowered to half-mast in his honor, and of him an English poet wrote:

Where may the wearied eye repose,
When gazing on the great,
Where neither guilty glory glows,
Nor despicable state?
Yes, one—the first, the last, the best,
The Cincinnatus of the West,
Whom envy dare not hate.
Bequeath the name of Washington,
To make man blush there was but one.

It was the wise Solomon who said, "With all thy getting get understanding." He might well have added, "With all thy keeping keep clean." Without morality, no man's character is strong, no nation's life can be lasting.

But suppose a man to be educated mentally, physically, and morally. Is his education yet complete? Consider the agnostic, who doubts God's existence, and not content with that, ridicules the hopes and discourages the efforts of those who have faith in God and are endeavoring to work out their eternal salvation; though his mind be quick and powerful, his body strong and active, and his private life—as measured by some standards—above reproach; has not such an one's training been neglected in some important particular? Is he a perfect man, one thoroughly educated, prepared for "complete living"? If he does not know—and that is the sign manual of agnosticism—does not know what to do in this life in order to be happy in the next, is he a safe guide, a sufficient oracle for anyone?

"Life," said Colonel Ingersoll, "is a narrow vale, between the cold and barren peaks of two eternities." Who told him so? Strange that an agnostic, one who "does not know," should be so positive with his negative.

I do know; I know better than to believe what Ingersoll says. His own comparison confutes him. I have stood upon the mountain tops of this my native land; I saw more than one "narrow vale" spread out before, behind, and on every side—saw past "the cold and barren peaks," crowned with unmelting snow, into smiling valleys, blossoming with orchards and vineyards, rapturous with the songs of birds, and redolent of fruits and flowers. And I said, This is the true symbol of life—life before, life here, life hereafter. The earthly typifies the heavenly, and time in many things is a true shadowing of eternity.

Let the agnostic cling to his motto, if he will. It is a true one for him. He doesn't know, for he has not been educated to know. He is not developed spiritually, and is not a qualified teacher of the things of God. But let him

not assume too much; let him not hastily conclude that no one else knows. Those who think one man's opinion as good as another's, make a mistake. It is not so. The men must be equal, their experience and knowledge the same, before their opinions can be of equal weight. The affirmation of a man or woman spiritually educated in relation to eternal things, is worth all the denials in the world from those who know nothing of the subject, and have never sought to know. There is such a thing as standing upon spiritual heights, where the atmosphere is rarer, purer, where one can see clearly distant objects, dimly discernible from the slopes, but completely hidden from those down in the smoke-fogged valleys, who refuse to climb where all things are visible.

Do not misinterpret me. I profess not to stand upon the summits of spiritual knowledge. I am only on the foothills; but the view is wonderful, even from here.

Man, as I see him, is the child of God, created in His image and endowed with His attributes; capable, by expansion and development, of becoming like his Father and Creator. What more natural? Human parents expect their children to grow to their stature. Why should not our heavenly parents, the Father and Mother of our spirits, expect their sons and daughters to become like Them? Was it not for this that they sent us forth from our celestial home, their immediate presence, and placed us here in this great Agricultural college, the Earth, where we might be made perfect, even as they are perfect?

With our finite views, our partial knowledge of things, we may imagine the arts, the sciences, and other branches of human learning, the more important features of our education: but if the veil were lifted we would take a different view. Worldly wisdom, however precious, can be but of secondary moment to the principles of salvation, the keys and powers of eternal life. Far more important than Greek and Latin, is the Word of God by which the worlds were framed. Far more consequential than the history or geology of a planet, are the secrets underlying its creation. To be sagacious in politics, or successful in business, is good, and may even be great, but there are things better and greater still. What of those "weighter matters," neglected by the Pharisees of old, but the cultivation of which Jesus solemnly enjoins? What of justice and mercy, faith and patience, charity and brotherly love?

> Endurance is the crowning quality,
> And patience all the passion of great hearts.
> These are their stay, and when the leaden world
> Sets its hard face against their fateful thought,
> And brute strength, like a scornful conqueror,
> Clangs his huge mace down in the other scale,
> The inspired soul but flings his patience in,
> And slowly that outweighs the ponderous globe.
> One faith against a whole world's unbelief;
> One soul against the flesh of all mankind.

These are among the vital lessons that we came here to learn. They form part of our eternal education, that which prepares us for "complete living"—life here and life hereafter. What avails worldly wisdom when we enter the

presence of the Divine? The Gospel is God's educational process, and with its concomitants the vicissitudes of mortal experience, our toils and trials, joys and sorrows, failures and successes, it constitutes the curriculum of the college of life. Human learning is desirable, but divine light is indispensable.

The great Teacher, He who presides over this universal college, standing at the head of the faculty, which comprises all the prophets and apostles, all the poets and philosophers, all the scientists, inventors and discoverers, all the reformers and philanthropists, all the good and wise and mighty ones that have ever figured in history as the leaders and lifters up of fallen man—that greatest of Teachers gave not only of His wisdom to make us wise; He gave His very life that we might live. "Greater love than this hath no man, that he will lay down his life for his friends." But this pure Being laid down His life for His enemies as well. "Father, forgive them, for they know not what they do." Verily this was more than the love of man; it was the love of God. "Bless them that curse you, and pray for them which despitefully use you and persecute you." "Be ye perfect, even as your Father which is in heaven is perfect, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

For my part, fellow students, I am willing to follow such a Leader, to heed His precious counsels, to practise as fast and as far as I am able the teachings of such a peerless Preceptor. I am willing to bear, if need be, a portion of of the weight of His cross. For I desire to advance, to climb the steeps of knowledge, to ascend from the foothills where my feet are planted, to the summit of that snow-crowned, sun-lit range, upon whose topmost pinnacle stands the angel of infinite progress, smiling encouragingly down, beckoning from perfection's glittering heights, and saying to all, in hopeful, heavenly tones, "Come up hither, and I will show you things that must be hereafter."

DIED.

RUTTER.—At Liverpool, August 10th, 1905, John J. Rutter, aged 18 years 8 months. Brother Rutter met his death through an accident in the railway yards where he was working. Body was interred at West Derby Cemetery. Memorial services were held at 10 Holly Road, Sunday evening, August 13.

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